THE CATHOLICK ANSWER TO THE SEEKERS REQUEST: IN A LETTER Directed to the SEEKER, Proving the REAL PRESENCE, BY THE SCRIPTURE ONLY:

Mark 16.16. *He that* Believeth, *and is Baptized, shall be Saved; but he that* Believeth not, *shall be Damn'd.*

Re-Printed at *Holy-Rood-House*, 1687.

The Catholick Answer to the Seekers Request, &c.

SIR,

YOUR Request happning to a Press of my Acquaintance, gave me the Opportunity of an early Perusal; near the end wherof, I found Your plain Dealing with the *Gentlemen Ministers* of the Church of *England*; telling them, (*Pag.* 7.) in these or the like Words, *That 't was Your being in Discourse with a Gentleman of the* Catholick *Perswasion, that moved You to this way of Tryal;* who bouldly affirmed *That he would prove the* Catholick *Doctrine of the* Real Presence *by the Express Word of* God, *out of your own* Bibles; *and that he Challeng'd all* England *to produce him so much as One plain Text, from the beginning of* Genesis *to the end, of the* Revelations, *to prove the Contrary; if they could, then he would be of their Religion, or of any other They'd appoint him; which, if he parted with his Own, he thought 't was all's one.* Upon reading whereof, I found my self concern,d, as being the very Person with whom You had the said Discourse; wherein I own to have utter'd the above Expressions or Words, to the Effect: And what I said then, I'll still perform; tho' for a single Man to Challenge all *England*, I confess was a little Rash; but, in the Sense I spake it, I again confirm it; that is, *I will prove the* Catholick *Doctrine of the* Real Presence *by the* Bible *only*; *and I defie the World to produce me One plain Text, to prove the Contrary; if they can, I will be of Their Religion, or any other They'll appoint:* For, if there be any more than One Religion True, there may be Forty.

But

But upon the whole, I find You are resolved to try, what Scriptures We have for it, and what *Protestants* have against it; wherein, I am so far from blaming You, that I highly Applaud and commend Your Zeal to know the Truth, especially in a Matter of no less Importance to you, than an Eternity of Bliss or Torments; for as You have well Noted (*pag.* 3.) that, *without Faith it is impossible to please* God; and, that the Faith which is pleasing to God, is But One; so, without pleasing of God, by believing this *One Faith*, 'tis impossible to be Saved, according to St. *Mark*, *He that believeth not, shall be Damn'd*: and St. *James* tells us, That whoever Offendeth in one Point, He is guilty of all: But because this Discourse tends to a Controversie of another Nature, I am not willing to pursue it; and therefore, do set forward to the Matter in Question, which is, That you may be satisfied in the great point of the *Lord's Supper*, by the Scripture only, (and not by several wayes of Arguing, as is usual, &c.) to which I submit; and accordingly, shall endeavour to perform the best I can. But, first, You desire to know, (*pag.* 4) *What it is We believe of the Lords Supper?* Whereunto I answer, and resolve in the *Affirmative* of what You your self propose, or in plain terms, *I Firmly and* Truly *believe, by the same Faith I believe a* God, *That in the* Eucharist, *or* Sacrament *(as You call it) of the* Lord's Supper, *as celebrated in the* Catholick Church *is* Truly, Really, *and* Substantially *contain'd under the* Forms *of* Bread *and* Wine, *the* True Body *and* Blood, *together with the Soul and Divinity of Our* Lord Jesus Christ, *in the self same* Substance *wherein he now sitteth at the* Right Hand *of the* Father *which is in Heaven; and that is, in the very* Substance *wherein he was* Born *of the* Virgin, *and wherein He Lived and Dyed for Us;* with this Difference only, That He was Visible to the Eye of Flesh then, and Invisible to the same now; for with Our Mortal Eyes, we can no more see Him sitting at the Right Hand of the Father, which is in

Heb. 11. 6. Ephes. 4. 5. Mark 16. 6. Jam. 2. 10.

 Heaven

Heaven, than we can see Him (in Form and Substance) in the Sacrament of the *Lord's Supper*, which is on Earth; tho' by the Eye of Faith, we see and believe him as Firmly in the One, as Substantiallie in the Other: For, could We with Our Eyes and Sense of Flesh, See, Feel, Smell, and Taste (if we could distinguish) the Flesh and Blood of Christ in the Sacrament, it would not be of Faith;

Heb. 11. 1. for according to St. *Paul*, *Faith is the Evidence of Things not seen*: that is, by Faith we believe what we cannot

John 6. 63. see, nor by the sense of Flesh comprehend: for, as Our Saviour said in the Gospel according to St. *John*, *the Flesh profitteth nothing, it is the Spirit that quickneth*; but, as

John 6. 64. Our Sacred Lord said, in the next Verse, *There are some of You that believe not*; and I am sorry for it, especially for You, from the bottom of my Heart, without Equivocation, or Mental Reservation to the contrary; which are Maxims We utterly abhor in all Cases, wherein any thing of Sincerity, Truth, or Good of Our Neighbour is concern'd; tho', by the Enemies of Truth, it is father'd upon Us, as a Fundamental of Our Faith: but, that I may not Digress from the intent You are upon, I return to tell You, that in the above, I have Truly and Really laid down the Substance of what we believe of the *Lord's Supper*; which Doctrine of the *Real Presence*, and *Beeing* of *Christ's Body and Blood* in the Sacrament, I Affirm and Prove by the Express Words of GOD himself, in the following Texts, as taken from a Bible of Your own, Printed at *London* by *Bonham Norton*, and *John Bill*, in the Year 1628. And as the Bible is asserted by D.T. in a late Conference, to be the Protestant Rule of Faith; so, I hope, no Protestant will refuse to be Tryed by his own Rule; tho', I fear, whoever Answers your Request, of the Protestant Party, that he will be forced to fly from his Rule, and betake himself to Equivocation, and twenty other Figures and Fancies of his own; for he will never be able to stand by his Rule, nor will his Rule ever stand by him: Wherefore, to the

Summ

Summ of Your Request, which is, That *We should lay down all the Scripture We can, to prove the Affirmative of Our Part*; and, *That the Act of* Parliament *Establish'd Ministers, should produce all the Scripture they can or have, to prove the Negative of their part*; I say, the *Negative*, for, that they deny, what We affirm for Truth; and this I find is the *Pro* and *Con*, that You'd be Resolved in, and that the Methods You take, are, as it were, Justiciary, *i. e.* to hear the Evidence on Both Sides; the Scriptures, as You Repute 'em, being the Recorded Evidence of Truth; and (as I conceive) Your Design is to hear the Evidence, and not the Parties, by what You say, (*Pag* 6.) *without troubling Our selves to tell you the meaning on't*; to which I submit, as near as possible; tho', let me tell You, 'tis a little hard of Our side, that You will not hear Our other Witnesses, who are without Number, in all Ages since *Christ*, that have Believed and Taught this very Doctrine of the *Real Presence*, as We of the *Catholick* Church do now Believe and Teach it: But, to Your Request, These are the Texts which I produce of the *Catholick* Part, to prove Our said *Affirmative*: And,

First, I prove *Christ's* promise (before he instituted the Sacrament) that, *He would give us the Bread to Eat, which came down from Heaven*; and that, *The Bread which he would give us, was his Flesh, which he would give for the Life of the World.*

St. John *Chap.* 6.

Vers. 48. *I am that Bread of Life*, says Christ.

49. *Your Fathers did eat* Manna *in the wilderness, and are Dead.*

50. *This is the Bread which cometh down from Heaven, that a Man may Eat thereof, and not Die.*

51 *I am the Living Bread which came down from Heaven; if any Man eat of this Bread, he shall live for ever; and the Bread that I will give, is my* Flesh, *which I will give for the* Life *of the World.*

54. *Whoso*

54. *Whoso Eateth My* Fleſh, *and Drinketh My* Blood, *hath Eternal Life; and I will raiſe him up at the laſt day.*

55. For *My Fleſh is Meat indeed, and My* Blood *is Drink indeed.*

56. *He that Eateth My* Fleſh, *and Drinketh My* Blood, *dwelleth in Me, and I in him.*

57. *As the Living Father hath ſent Me, and I live by the* Father; *ſo he that eateth Me, even he ſhall live by Me.*

58. *This is that* Bread *which came down from Heaven: not as your* Fathers *did eat* Manna, *and are dead: He that eateth of this* Bread *ſhall live for ever.* But (as He ſaith Verſ. 64.) *there are ſome of you that believe not:* which ſome (of Unbelievers) is ſince encreaſed, by the numerous Off-ſpring of the Pretended Reformation-Lady: For *Proteſtants* now, like Murmuring *Jews* then, ſtrive (*ibid. cap. ver.* 52) *Amongſt themſelves, ſaying, How can this Man give us his* Fleſh *to eat?* And as the Diſciples murmur'd then, who, ver. 60 ſaid, *This is an hard ſaying, who can hear it?* And from that time, (ver. 66.) *went back, and walked no more with him:* So *Proteſtants*, who before were of Us, do now go back, with their *How can this be? 'Tis an hard ſaying, who can either hear or believe it?* and for this cauſe, *Walk no more with us:* But, unto *Proteſtants*, as unto murmuring *Jews*, our Saviour Anſwers, and ſaith, *John* 6. *ver.* 53. *Verily, verily, I ſay unto you,* Except *ye eat the* Fleſh *of the* Son *of man, and* Drink *his* Blood, *you have no Life in you:* and unto *Proteſtants*, as unto the Unbelieving Diſciples, (*For Jeſus knew from the beginning* (ver. 64.) *who they were that believed not, and who ſhould betray him*) ſaith, ver. 61, 62. *Doth this offend you? What if ye ſhall ſee the Son of Man Aſcend up where he was before?* For that the Doctrine of the Reſurrection was of more difficulty to be believed, than this of giving us Bread to Eat, which ſhould be his Fleſh; and to ſhew the World, that He meant as he ſaid, He ſuffers all ſorts of Murmurers, *Jews*, *Diſciples*, and *Proteſtants*, to go back, and walk no more with him; without

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so much as telling them, 'twas but a Parable, or a Figure of his Body, or the like; But to the contrary, confirms it, *ver.* 63. *It is the Spirit that quickneth, the Flesh profiteth nothing: The words that I spake unto you, They are Spirit, and they are Life:* For, if We were not Quickned by the Spirit to Believe, We might, like *Jews* and *Protestants*, murmure too: For, tho' the Flesh of *Christ* did infinitly profit Salvation unto us; yet our Flesh profiteth not this Faith in Us to believe; whereby Christ might not complain of Us, as he did of Them; *ver.* 64. *But there are some of you that believe not:* And unto Us, as unto the twelve, Christ saith, *ver.* 67. *Will ye also go away?* But, with *Peter*, we believe, and with *Peter* we answer; *ver.* 68, 69. *Lord, to whom shall we go? Thou hast the words of Eternal Life: and we believe, and are sure, that thou art Christ, the Son of the Living God*; who can neither Deceive, nor be decieved.

In the next place, I prove, that, notwithstanding the Repulse this Doctrine met with, by the murmuring of the *Jews*, and the going back of the Unbelieving Disciples, with their hard saying, *Who can hear it?* and not only to be Rejected of them, but of *Protestants* and Others in after Ages; for, Christ knew from the beginning, who they were, and who they should be, that believed not, and would not believe: Yet, so absolutely necessary to Our Salvation was the giving Us this Bread, (which should be his Flesh) to Eat, that (mindful of his Promise) the Even before his Passion, *Mat.* 26. 26, *Jesus took Bread, and blessed it, and brake it, and gave it to the Disciples, and said, Take, Eat, This is my Body.* And I defie all the Ministers in *England*, to produce so much as One Text to prove it was not his Body: the same being again confirm'd by St. Mark *chap.* 14. *ver.* 22. *And as they did Eat, Jesus took Bread, and blessed, and brake it, and gave to them, and said, Take, Eat, This is my Body*: And who dare give Christ the Lye; and say, *'Tis not so*; tho' the same be again confirmed by St Luke *chap.* 22. *ver.* 19. *And he took Bread, and gave thanks, and brake it, and*

gave

gave unto them, saying, This is my Body. *which is given for you: This do in Remembrance of Me.* And in like manner of the *Cup*. in all these places, that it was his Blood; and the same again by St. *Paul* 1. *Cor. chap.* 11. *ver.* 23, 24, 25, 26, 27, 28, and 29. to which I refer the *Seeker*; and in the same chapter, with St. *Paul*, say, *ver.* 30. *For this cause, many are Weakly and Sick among you, and many Sleep*; who have not Faith to believe it, nor Scripture to disprove it; if they have, assure your self, I will perform my Word, and be of their, or any other Religion, they shall appoint me.

Wherefore, I sit down with the above Authorities, as being sufficient to prove the *Real Presence of Christ's Body and Blood* in the Sacrament of the *Lord's Supper*; and expect to hear what Scripture Authorities they have, to produce against it; and so soon as they Open, fear not, but We will Trace the Scent, till the *Fox* be unkennell'd: If they go to the Figures and Parables, We know how to handle them; but, let them beware how they offer any thing, without shewing a *Rule* for it: For since they have Asserted the Bible to be Their *Rule of Faith*, They cannot take it ill, if by their own *Rule*, they be Well Rul'd. Which (till next Occasion) is what offers From,

SIR,

Your alwayes Humble, and Obliged Servant,

N. N.

FINIS.